

friends

pacific yearly meeting
of friends

APRIL — 1952

bulletin

A MEDITATION

John 17 and 1 Corinthians 13

I have a sense of being bound in love to
all creation:
To the stars which shine through the violet
dark of heaven.
To the scurrying clouds which race across a
summer sky.
To the fields which extend to the rim of the
farthest horizon.
To the bees which hurry from flower to flower
on a bright June morning.
To the prostitute who solicits my attention on
a dirty street.
To the thief on a cross beside the Christ.
To the soldier on the field of battle who stabs
his enemy in the heart and turns sick
when the warm blood spurts out over
his own trembling hands.
To the mother who, in a moment when the
doctor is out of the room, calls feebly
to her boy, and then in her dying
breath whispers, "My son, my son."
To that boy, now grown to an older and disillusioned
man, who whispers into the
night, "Mother, I have let you down."
To the man who, belonging to a different
branch of the Church, refuses fellowship.
To the Christian who thinks all non-Christians
are heretics.
To the non-Christian who thinks that all Christians
are renegades.

Of these—men, women, and things—I am
a part.

I am the thief on the cross.
I am the woman taken in adultery.
I am the prodigal returned home.
I am the soldier who stabbed his enemy.
I am the creation of God—and I despise nothing
that He has made.

I will remember:

I am one with the field and the hurrying cloud;
and I remember that I, even I, have
my home on a star.

I will remember that Gandhi, the most Christ-
like character of our day, was a Hindu,
and the hymn he loved best was
"When I Survey the Wondrous Cross."

I will remember that Albert Schweitzer, one of
the greatest Christians of our time, a
scholar and a doctor, was first refused
the privilege of bringing healing to
the suffering people of Africa because
he had "only correct Christian love but
did not hold also correct Christian
belief."

I will remember, in spite of my orthodox faith,
"that Jesus required of his disciples no
doctrinal test but the will to follow
Him."

I will remember that, along with the rest of
humankind, I have definite possibil-
ities, because man is created in the
image of God.

Therefore I will reach out to Him in penitence,
hope and trust.

I will draw about me all the resources of Divine
Grace and human fellowship which
may lift me from the mire of selfish-
ness, hatred and lust.

I will remember that George Fox, when he had
a vision of a corrupt, sadistic and shat-
tered world, was tempted to turn away
in disgust, saying, "Why should I thus,
seeing I was never addicted to commit
these evils?" and the Lord answered
"that it was needful I should have a
sense of all conditions, how else should
I speak to all conditions?" "And in this
I saw the infinite love of God. I saw
also that there was an Ocean of Dark-
ness and Death, but an infinite Ocean
of Light and Love that flowed over
the Darkness."

I will remember that I must strive to be a part
of that Ocean of Light and Love that
flows over the Darkness.

—HAROLD CHANCE

BEING AND DOING

"We tend to imitate Christ's actions instead of try-
ing to BE like Him. We should look to Christ as a
light, rather than as an example to be copied.

"For the Christians there is never a choice between
two evils, for there is a 'Way of God' for every occa-
sion. Where love and other principles conflict, love
must be followed.

"All our testimonies are still valid in principle,
though they may need restating in modern terms.

"Free fellowship in worship is not only the source
of inspiration and power for our service, but is itself the
chief activity of the Christian life. It is the strength of
the Society of Friends.

"We should be more concerned about personal relationships than about blue-prints of a new social order.

"We have, in our discussions, looked for a message, but we ourselves are the message."

These are the findings of the six study groups of the Friends Summer School in New Zealand, held at Wanganui, December 28 to January 7, and reported by C. DORIS WHITE. The summer school was held in conjunction with the 44th General Meeting of Friends in New Zealand. More than a hundred Friends attended this meeting, and the family nature of the gathering was unique. Most visitors were accommodated in the Friends School, though a few pitched tents on the playing fields nearby. The theme of the gathering was "Redeeming Love and Reconciliation," and use made of the study booklets, "The Vocation of Friends in the Modern World."

SUPPLEMENTING THE HOMES

Reaching across the sea to help the almost-forgotten victims of the atomic bombing of Hiroshima and Nagasaki is an expressed hope of Pacific Yearly Meeting Friends. Through the concern of Floyd Schmoie, we have been able to do this, and many will be interested in hearing just how we are doing it. In a quiet way, Floyd has seen that providing houses to replace those destroyed is not enough. Too many problems and difficulties beset the people besides the need for a physical place to live. Accordingly, Houses for Hiroshima, through the generosity of Alice Bryant of Seattle, provided last summer community houses in Hiroshima and Nagasaki to supplement the homes built by our friends there. And in the community houses dwell two persons, one in each village, who serve as our neighbors far away, to give the personal friendship we as Friends wish to extend to people we may not meet in person ourselves.

The name we give these two is social worker. To those of us in America, the word "social worker" has come to mean one who assists those in need, and likewise one who is paid for his services. In our villages in Hiroshima and Nagasaki, the "social workers" bring Friendliness and the "salary" is itself a contribution to others.

Hatsue Yamamoto, in Hiroshima, is 30, pretty, a war widow herself. She has a mother in Kure, and brother in school, and a sister who is a war bride in Columbus, Ohio. She has been living in our project for two years, and has been paid a stipend of \$25 a month from the Houses of Hiroshima funds. At present, she is taking care of the younger brothers and sisters of a resident of one of our houses; while their older sister works, Hatsue provides what the children—all ill with tuberculosis—need during the day. She uses part of her "salary" to give them adequate food—something their sister's earnings cannot provide. With special contributions sent by American friends, she helped plan and give a Christmas party for 150 children in the nearby community. Her willingness to share her time and money with those who need it is a reflection of our willingness to share our friendship with them.

Plans for having a social worker in residence in Nagasaki were delayed by the death of the woman chosen. The position was taken by Jim Wilson on February 1st of this year. Jim is one of 300 young men sent to Japan by the Methodist Church for three years as assistants to missionaries there. He wished to remain in Japan after his three-year contract was ended, to study labor relations there. Last summer Jim became interested in the Nagasaki work of Houses for Hiroshima and has been working with Floyd Schmoie since then.

Up to now, members and Meetings of Pacific Yearly Meeting have contributed \$144 to the fund for

providing social work services for the villages built by Houses for Hiroshima. Some Meetings have indicated their plans to contribute more as the year goes on. Others have indicated they will soon consider the need for contributions. Nine Meetings and two individuals have contributed to date.

—ELZA V. JAHN

TIME-TABLE FOR OXFORD

In order that all Friends may be able to take a fuller share spiritually, not only in the remaining weeks of preparation for the Oxford Conference, but also in the sessions themselves and in the realization of their results, the committee has prepared a program so that we can get a picture of what the conference will be like.

There will be three main groups of meetings. In the first, all delegates will participate together: there will be "welcome" sessions, large meetings for worship, and sessions in which addresses are given. The second set of sessions, probably three in number, will open with ten-minute introductions under titles broadly grouping practical subjects. Then the conference as a whole may make contributions to the thinking on those topics on which the discussion groups will be working. These discussion groups will meet five mornings and prepare a report of their findings. Each delegate will attend one group continuously throughout the conference. There will also be worship-fellowship groups each morning from 9:15 to 10:45. Considerable time is allowed for committee meetings or special interest groups. There will be one public meeting and all full sessions will be relayed to Assembly Hall in the Town Hall for Friends and others who are not representatives to the conference.

"Clearly many things are impossible to a large conference," writes the committee on arrangements, "no matter how careful and complete the organization and how devoted its spirit. No company such as that to be gathered at Oxford can venture to legislate definitively for the Yearly Meetings. But if the conference proves to be an occasion of worship, of fellowship, of deliberation fruitful in insights of action that should be available to a branch of the Church of Christ, its influences and perhaps its recommendations will be of significant service later on to the meetings of the Society as they face their own responsibilities. The meetings should be enabled to feel more vitally that they share the spirit of the other meetings around the world and are thus members of one body."

ONLY A BETTER STANDARD

"I have learned a little more about what is going on here and what is behind the headlines," writes RUTH WENDT in her fourth report from Wiesbaden, Germany. "No doubt the situation is better; there is more hope that a war can be avoided. . . The country is not against rearmament for moral or ethical reasons; they just don't see any advantage and feel it would be better to support the liberals and not tolerate the interference from Russia. Nobody here wants any of it, and they think that the Americans should take Germany's advice, because they know so much more and have had to deal with the Russians for centuries. Of course Russia is afraid of our rearmaments and of bolstering Europe, too. The longer I am in Germany the more I realize that only employment and a better standard of living can check Russia."

"There are so many liberal and intelligent people here, but they are not given chances to do something. So far the old Nazis are not ruling, and the younger generation will never cooperate with them. But as long as the 'Amis' are living here like rich people, the average person must believe that it is his money that pays for it. There are still too many empty buildings not given back to the Germans; here they still live in un-

believable houses and even holes and bunkers. That the big car in the U. S. Zone is the private business of the individual soldier or officer, nobody knows . . .

"I want to say something about prices and what an average income here is. Only one item is cheap and that is rent. Whenever the government tries to raise it for the sake of the house owners, they have to give it up, because the whole country will rebel. An apartment of 2 to 3 rooms in a fairly good house costs about 20 to 30 marks a month, but this is without heat—and that is the main difficulty now. There is not enough fuel, and it is rationed, but of course there is always the black market and with money you can have a warm room. The expenses for fuel are as high as the rent. Transportation is high too, and that is important because so many families are still separated due to having to find housing where they work . . . The lowest sum for feeding one person without meat, coffee, cocoa or tea, is about 70-80 marks a month. There are as a rule 4 to 5 in the family and the average income of a worker is about 70-80 marks a week. But he is much better off than the white collar worker; and the welfare sum for a veteran is 90 marks monthly, but only if he can't work any more. Others get between 50 and 75, with a little more for a child. There are so many who lost everything through bombs; these might get 75 a month, but have to pay taxes for the property that they can't use. The misery among these people is almost appalling and unworthy of Germany . . . Even a college professor is not able to buy a new suit or overcoat; they are all careful of their old ones and don't know what to do later. Social gatherings are almost impossible any more, not only for lack of space, but also for lack of money. And the high schools in most of the cities are charging tuition and colleges are never free. And so it goes, but Americans here can't see it, only those who try to meet Germans.

"But I forgot to mention that only those who have a right to get an apartment have the cheap rent, and to find these is almost impossible because there are not enough. That is why so many have to live in rooms or apartments, where the family is renting its own room and then lives in the kitchen. In that case the rent is more than double and they have to cook in the rooms or else eat out. The latter is the rule, and a room such I have with kitchen privileges is not usual. But I have to pay more than most of the people could afford. So far I am not getting enough heat and I am always cold, but where to get more coal?

"To my greatest surprise theaters and operas are all alive again, and they are good. The cities are helping with big sums; the Germans want opera and the theater and are accustomed to going. It is surprising how many books are published; again, unfortunately there are too many translations (mostly from the U. S.). Nobody knows how the publishers survive because the prices are very high; an average book (fiction) is around 14 marks, and better books about 20. The newspaper of only local importance costs the same as the shortest bus ride. But the real, first class newspapers like the *Deutsche Zeitung* (Stuttgart) or the *Zeit* (Hamburg) costs twice as much (50 pfennige) and that is too much for most people. No wonder they are very poorly informed. Of course there is the radio, but the information from there is not very far reaching, and there are no interpreters of the international situation. We in the U. S. may complain about the terrible commercials, but we can hear very good reporting."

Ruth Wendt has been investigating the case of the daughter of the Munich family sponsored by her Meeting in Pasadena; this young woman was not allowed to come to the United States with her family, probably because of tuberculosis. Her post script states that an AFSC worker is working on the case.

NEWS FROM HERE AND THERE

The Religious Education Committee of Pacific Yearly Meeting is considering planning a two-day conference preceding Yearly Meeting this year. The general subject would be the role of Friends education in our society.

The committee requests that Friends consider the need for holding such a conference and indicate their suggestions for the type of meeting and topics to be considered. One proposal is to have general meetings about the broader aspects of Friends education and several special interest groups to consider specific areas of education: for instance, (1) religious education in First-day schools, (2) Friends' unique roles as (3) public school teachers and (4) college teachers, (5) the function of sectarian Friends schools in our area, (6) religious education and family life. In order to plan this conference effectively, the committee needs to know your desires and to have your suggestions. Please send these, as soon as possible, to JOHN STAMM, 712 Magnolia Ave., Pasadena 5, Calif.

* * *

A good will tour through Oregon and Washington was organized last month by EMMETT GULLEY, (Newberg, Oregon) for twenty-six young Doukhobors, who charmed audiences with their singing of the old Russian Doukhobor hymns and chants. These young people were chosen for the tour because of their sincerity of religious conviction, rather than for their voices, because as Emmett Gulley said, all Doukhobors can sing! The ancient Russian music has never been written down; it is always sung in six parts, not our usual four. The tour was a great success and received excellent publicity everywhere. A number of Friends in Seattle, Portland, Newberg, and Salem were among the lucky individuals who entertained these young people in their homes.

* * *

Beginning April 1st, there is an opportunity for houseparents in the Myron Stratton Home in Colorado Springs, writes DORA PURCHARD, a member of the Wider Quaker Fellowship, who met occasionally with Friends in Pasadena when she was a resident in California. She is working part time as consultant for emotionally disturbed children in this famous home for children of broken homes and for old people of the state of Colorado. She also teaches at Colorado University Extension classes, "mostly army men and women, an irony of my life," she remarks. The Myron Stratton Home is richly endowed and the facilities for work very good, but many of the children have gone through tragic experiences before they came to the home, she points out, and need "individual attention, as much as one can give to a crowd of twenty-five!" "At our arrival," Dora Purchard continues, "we found that the children did not have enough life-enrichment of a higher spiritual kind. There is too little character-training, too little stimulation of learning about the good things of life. We need more house music, more storytelling, more social group play, etc. The houses are kept too routinely, too drab and too restrained." Anyone who is challenged by this opportunity may obtain further information from Dora Purchard, 101 E. Wilamette, Colorado Springs, Colorado, or directly from Mr. Jules Tatum, superintendent, Myron Stratton Home, Box 2000, Colorado Springs, Col.

MARGARET HANSEN recently returned from Europe where she spent eight months studying in Denmark and later participated in a work camp in Yugoslavia sponsored by the United States National Student Association. Margaret Hansen will be remembered as leader of the San Bernardino Peace Caravan in 1947. She is now living in Mullen, Nebraska.

THE FRIENDS BULLETIN

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PACIFIC COAST ASSOCIATION OF FRIENDS**

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"We are encouraged," writes Archer Tongue of Friends World Conference, Euston Road, London N. W. 1, England, "to hear of many Friends' groups in the different Yearly Meetings who are studying the Second World Conference Booklet this winter. We hope to have reports from many of these groups, and we should like to suggest that their reports and findings be sent to us as quickly as possible."

"Good news!" writes HELEN SCHEIBER, (1340 South 2nd Street, Salt Lake City, Utah). "Lawrence Winters, Negro opera baritone, remarked upon his visit here to sing for the Civic Music Association, that Salt Lake City was growing up. Hotel Utah, our finest, entertained him with every courtesy, including the coffee shop, whereas last year it boggled until the last moment over housing Ralph Bunche and had our university people most unhappy. Mr. Winters was here in 1943 with a group of entertainers in the armed forces and found only quite second-hand eating places open to him. We learn a step at a time, it seems."

After many attempts over a period of years to assemble a group for study and unprogrammed worship in Tacoma, Wash., the efforts seem to be crowned with a measure of success. STANLEY and CLARA SHAW finally hit on a plan that worked. They made up a list of a hundred Tacoma people, only a few of them acquaintances; backbone of the list was selected from the mailing list of the Service Committee regional office in Seattle. A circular letter was sent to these people outlining the purpose of setting up a group to meet regularly, saying among other things that if five people replied it would be sufficient.

Twelve replies were received, all friendly but not all interested. However, from those who wanted to belong, a group of twelve has been assembled and meeting every Sunday evening at six o'clock for an hour of discussion and thirty minutes of worship, starting last September 9th. We have gone through the first volume of "The Vocation of Friends" and now are studying "The Way of Mysticism." Before too long we hope to become a Preparative Meeting.

Friends who may be in Tacoma of a Sunday evening are urged to be with the group. Meetings are held at the Shaw house, 2506 N. Lawrence St. Telephone, Proctor 4311.

A visiting committee of University Meeting, Seattle, reports GERTRUDE SHINN, (6350 First Ave., N. E., Seattle 5, Washington), drove to Tacoma recently and met for a Sunday evening meeting for worship.

"The new meeting house that we are building on Colorado Avenue here in Palo Alto is nearly ready," writes DOROTHY MURRAY (928 North California Ave., Palo Alto, California). "We hope to start meeting there early in April."

* * *

Born on February 23, 1952, ROBERT BRUCE MACDOWELL, to R. Vance and Elizabeth Webb MacDowell of Corvallis, Oregon.

FRIENDS HISTORICAL ASSOCIATION

The Friends Historical Association is an organization, nationwide in membership, which aims to promote and encourage the study of Quaker history. Its *Bulletin*, which appears twice a year, contains articles calculated to interest Friends everywhere. The most recent issue, for instance, includes an article by William Wistar Comfort on Quaker marriage certificates. The forthcoming issue will feature articles on the Tercentenary of Quakerism.

Membership dues, which include a subscription to the *Bulletin*, are \$3.00 a year. Applications for membership may be sent to Anna B. Hewitt, Haverford College, Haverford, Penna. The editor, Frederick B. Tolles, will be glad to send a sample copy to any one requesting it. His address is 582 Castano Ave., Pasadena 8, California.

AT A COMMITTEE MEETING

At a women's committee meeting in a country town in New Zealand, the president had referred to someone as being a Quaker. Whereupon one member remarked, "Well, I wouldn't hold that against her." A member of the Society of Friends present—to avoid later embarrassment to anyone—hastily interposed, "I'm glad to hear you say that, as I am a Quaker, too."

And then the comments flowed: "They do a lot of good in England." "They don't believe in war." "They are like the Plymouth Brethren." "Elizabeth Fry was a Quaker." Then to the Friend present, "You can't be Quaker, you smoke!" And a final question: "Does 'Quaker' mean a religion, or is it where you come from?"

—New Zealand Friends' Newsletter

FRIENDS BULLETIN

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